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THE JEWISH QUARTERLY REVIEW

OCTOBER, 1899

THE ORIGINAL HEBREW OF ECCLESIASTICUS XXXI. 12–31, AND XXXVI. 22–XXXVII. 26.

PREFACE.

THE present fragments, acquired by the British Museum towards the end of 1898, exactly supply two missing portions in the *Wisdom of Ben Sira* recently edited for the Syndics of the Cambridge University Press by Professor Schechter and Dr. Charles Taylor. Fol. 1 fits in between pp. 12 and 13, and fol. 2 between 16 and 17 of the Cambridge text. Including the Oxford fragments, we, therefore, now possess, in an available form, chs. iii. 5 (beginning מכבר, last word but one)—vii. 29 (ending פחר); xi. 34 (beginning וינכר, last word but one)—xvi. 26 (ending חיהם); xxx. 11—xxxiii. 3; xxxv. 9—xxxviii. 27; xxxix. 15—li. 30¹.

When I first undertook the task of editing the Museum fragments, I did not intend to add critical notes on the relation of the Hebrew text to the Greek and Syriac versions, as a first edition of a comparatively small part of Ben Sira's Hebrew hardly seemed to require of me the

¹ The missing lines at the end of many pages as well as other lacunae have, of course, to be deducted from the above statement.

expenditure of time which I could ill afford. But the recent appearance of Professor D. S. Margoliouth's pamphlet, entitled *The origin of the "original Hebrew" of Ecclesiasticus*, has made it impossible for me to edit the present text without first subjecting it to a minute critical investigation. The result of my fresh study of the fragments is contained in the critical notes preceding the vocabulary, and also partly in additional remarks on the translation. It seems to me that when we, for instance, find that the Syriac misreads the Hebrew for "pain of the head" as "pain and poverty" (see p. 24), or "a troop of warriors" as "a young man who resembles a gazelle" (see p. 26), the textual evidence in favour of the Hebrew being the original must be regarded as very strong. On the proofs—though not demonstrable with equal directness—that may be based on (1) the style of the Hebrew, and (2) the vocabulary of the fragments, I will not dwell in this place. But it seems to me that the evidence in its entirety tends to confirm the impression which the Cairo text produced on scholars generally from the very first.

But if it is true that the Hebrew text is the original, it is equally true that very many lines have come down to us in a terribly corrupt state. From the number of duplicate lines contained in the Museum fragments¹, and also in some parts of the Cambridge publication, the present writer would conclude that readings from different recensions have been embodied in the Cairo text. The theory according to which these doublets represent translations from the Greek and Syriac respectively, is much weakened by the fact that the expected agreement between the Hebrew and one or other of the versions is often absent in these cases. If, on the other hand, a combination of various versions be assumed, it may fairly be supposed that these were only in partial agreement with the texts from which the versions were made. The opponents of the authenticity of the

¹ For details see the notes.

Hebrew text will, in the opinion of the present writer, not be able to defend their position effectively for long, and the controversy will no doubt for a much longer time centre in the great textual thesis contained in Professor Schechter's Introduction to the Cambridge *Ben Sira*. Professor Schechter's theory is a very bold one, and though the Paitanic tendencies of the Hebrew text have no doubt been overstated, his array of Biblical quotations and reminiscences challenges full and careful investigation. But whatever view any future writer may feel called upon to defend, it is to be hoped that a minute critical study of the text itself will in all cases precede any argument that may be advanced.

Fol. 1 a.

מוסר לחם ויין יחדו

אש	בני אם על שלחן גדול ישבתה	אל תפתח עליו גרנך: גיזן
	אל תאמר ספוק עליו	זכור כי רעה עין רעה: דע
	רע עין שונא אל	ורע ממנו לא ברא:
הויע	כי זה מפני כל דבר תווע עין	ומפנים דמעה תדמיע: תסיע ¹
רע מ' חלק ל' (?)	רע מעין לא חלק אל	על כן מפני כל נס לחה: על כל כלשני
השית	מקום יביט אל ² אל תושיט יד	ואל דיחד ³ עמו במנא: היחד
ר... ⁴	לעה רעך כנפשך	ובכל ששנאות התבונן: וכל אשר
למ למ למ	חסב כאיש אשר נבחר	ואל תעש פן תנעל:
למ למ למ	דע שרעך ⁵ כמוד	ואכול כאיש דבר ששם לפניך
למ למ למ	חדל [ראש]ון בע... ⁶	ואל [ה]ל[ו] [פ]ן [תמ]אם:

ולא יהיה גיזן פן המאם

לפני רע אל תושפ יד:	וגם [אם] בין רבים ישבת	נכון מוד
ועל יצוֹעיו לא ישיק יצוֹיו	הלא די אנש נִבֹן מזער	ישיה
ולפני הפוכות עם איש כסיל: יפנים	מכאוב ונדר ישינה וצער ותשניק	
וקם בבקר ונפשו א[ת]	שנות חיים על קרב צולל	
[י]לֵין עד בקר ונפשו עמו:	ש איש נִבֹן	
.....: ותמצא נחת:	
.....	

¹ The reading of this word is doubtful; the lower portion of the second letter appears to be worn away on the right side, and there is a thickening at the left hand lower corner of the letter: in this way the letter almost gains the appearance of a ר. Probably, however, ריי was meant (cf. the preceding hemistich), as the doubtful letter might be an ill-formed י.

² The scribe has put strokes over the letters of the first א to indicate that the word (a dittography) is to be omitted. Evidently an error of the copyist, the correct form being ריי (plene for ריי) as in the margin.

³ The marginal note (in comparatively recent ink, not earlier, probably, than the seventeenth century) is blotted. The middle part of the ו is lost, but the reading is certain.

⁴ The greater part of the remaining words is lost; perhaps רר "among much people" (see the next line); but there appears to have been something more after the presumed י.

Fol. 1 b. בכל מעשך היה צנוע

הלא די אנוש נבון מוער

שמע בני ואל תבז לי

שמע בני וקח מוסרי

טוב על לחם תברך שפה

רע על לחם ירגז בשער

וגם על היין אל תתגבר

כור בוחן מעשה לופש

נבון בוחן מעשה מעשה

למי היין חיים לאנוש⁹

בין

וכל אסון לא יגע בך:

וגם אם נאנסתה במעמקים קוה וינח לך:

ובאחרית תשיג אכר[אי]:

ואל תלעג עלי ובאחרית תמצא דברי: ^{חלג}

עדות טובו נאמנה:

דעת⁹ רועו נאמנה: ^{עדות}

כי רבים הכשיל תירוש:

כן היין למצות לצים: ^{כי הייה מצות}

כן שר לריב לצים:

אם ישתנו במת[נ]תו:

מה חיים חסר ¹⁰ היין	שהוא בראשית ל'ש]ג[חה נז]צ'ר:	באר שיה מיצור (?)
שמחת לב וששון ועדיו	יין נשתה [בע']תו ^(?) וראי ^(?) בעה	
היי מה לחסר תירוש	ההוא לגיל נחלק מראש:	
כאב ראש לענה וקלון	יין נשתה בתחרה וכעס:	
[מר]בה חמר לכסיל מוקש	מחסר כח ומספק פצ' מחד ¹¹	
במשחה היין [אל].....ר[ע	[וא]ל..... ¹¹ חורפהו	
דבר חרפה אל.....	לעני בני אדם.....	
.....	

⁷ The clause beginning קוק is in rather smaller letters than the text, and stands in the margin; but appears to be in the handwriting of the original scribe. See the critical note.

⁸ So probably; but the reading רמר is not impossible, the first letter of the word being damaged.

⁹ Read in accordance with the Syriac: לאנש; רמר is nearly worn away. One should, however, expect רמר; see the translation.

¹⁰ The reading is certain, though the letters are nearly worn away. One should, however, expect רמר; see the translation.

¹¹ These two variants are written in fresher ink than most of the others.

Fol. 2 a.

חֵךְ בֹּחֵן מִשְׁעֲמֵי¹² דְּבַר

וְלֵב מִבֵּין מִשְׁעֲמֵי כֹזֵב:

לֵב עֲקֹב יִתֵּן עֲצַבְתּוֹ

וְאִישׁ וְחֵיק יִשְׁיָבְנָה בֵּר: יִשְׁיָבְנִי

כָּל נִכְלָה תֹאכַל חֵיה

אֵךְ יֵשׁ מִכָּה מִמִּכָּה הַנֶּעֱמָ:

תֹּאֵר אִשָּׁה וְהָלִיל פָּנִים

וְעַל כָּל מַחְמֹד עֵין יִגְבֵּר:

וְעַד אִם יֵשׁ מִרְפָּא לְשׁוֹן

אֵין אִשָּׁה¹⁴ מִבְּנֵי אָדָם

קִבֵּה אִשָּׁה רֹאשִׁית קִנִּין

עֹזֵר וּמַבְצֵר וְעֲמֹד מִשְׁעָן: עֵיר מִבְצֵר

בְּאֵין גְּדִיר יִבְעֹר כֶּרֶם

כֵּל אֹהֶב אֹמֵר אֹהֲבִי
אֵךְ יֵשׁ אֹהֶב שֶׁם אֹהֶב
הֲלֹא דִין מִגִּיעַ עַל מוֹת
רַע כִּנְפֵשׁ נִהְפֵךְ לְצֹר:

מִי יֵאֱמִין בְּגֵדֹד צָבָא

כֵּן אִישׁ אִשֶּׁר לֹא קָן [אִשֶּׁר] אֵין לוֹ

כָּל אֹמֵר אִמֵּר אֹהֲבִי

הֲלֹא דִין מִגִּיעַ אֵל מוֹת רַע כִּנְפֵשׁ נִהְפֵךְ לְצֹר:

דְּיוֹי 16 רִיעַ
אִמֵּר מ' נִיבְרַחֲתִי

[דְּיוֹי 17 רַע שְׁאִמֵּר] מִדְּרַע כֵּן נִיבְרַחֲתִי

לְמִלָּא פְּנֵי תֵּבֶל תִּרְמֹזִית:

[illegible]

¹² Instead of the *r* a *n* appears to have been originally written, and the scribe then endeavoured to remodel it into an *y*.

¹³ The word is almost entirely lost, but the outlines of 72 are pretty clearly discernible.

¹⁴ For $\mathbb{F}_p[x]$: the $\frac{1}{x}$ under the w is now only faintly recognizable.

¹⁵ This word is written in recent ink, not earlier, probably, than the seventeenth century.

¹⁶ So apparently, though not quite clear.

¹⁷ The spelling יִר for יִר is also found in Amos v. 16. The restoration of the words in [] seems certain.

¹⁰⁸ So apparently: of the note in the margin only $\dot{\nu}$ is quite clear.

¹⁹ Not sufficiently clear, but probably so.

וּמֹרֵר אֶל מַלְחַמְתּוֹ: וּמְלֹכֵר עַל מְלֹחְמֹתָיָהּ	Fol. 2 b. א
וּמִמְקַנָּה עַל מַמְכֵר: וּמִקְנֵה עַל מַמְכֵר	עם אשה על צרתה
וּמְכֹרֵי עַל טוֹב בְּשׁוֹר ²⁰	עם סוחר אל תהגר
שׁוֹמֵר שׁוֹא עַל מוֹצִיא רֵעַ (?)	עם איש רע אל תגמל חסד
אֲשֶׁר תִּדְּעַ שׁוֹמֵר מַצּוּה: מַצּוּהוֹ	פועל שוא על מלאכתו
אִם תִּכְשַׁל יִגְיַע אֱלֹדִי: יַעֲבִי ²¹ בִּי.	אך אם יש מפחד תמיד
מִי יֵאֱמִין לֹךְ אִמֵּן מִמֶּנּוּ:	אשר עם לבבו כלבדך
מִשְׁבַּעָה צוּפִים עַל מַצָּפָה. מִשְׁבַּעִים צוּפִים עַל מַצָּפָה (?)	וגם עצת לבב הבין
אֲשֶׁר יִכֵּין בְּאֵמַת צַדִּיק:	לב אנוש יגיד שעיותיו
וְרֹאשׁ כָּל פֶּעַל הִיא [א] מַחֲשַׁבְתָּ: ²²	ועם כל אלה עתר אל אל
אַרְבַּעַה שְׂכָמִים יִפְרֹחוּ: ²³ שְׂכָמֵי פָנִים ²⁴	ראש כל מעשה דבר
	עקרת החבילות לבב

איש
לגבו
וגם עצת לבבו כן
כי אם אסון ממנו:

מגיד
הערה
ראש כל מעשה מאמר
לפלי כל פועל היא מחשבת:

ורע (?)

ויש חכם לעמו יחכם
פרי דעתו בגיחם:

שוב ורעה וחיים ומות

יש חכם לרבים נחכם²⁶

ויש חכם בדברו נמאס

ויש חכם לנפשו יחכם

חיי אדם מספר ימים

חכם ל.....[ב]תענוג

.....

ומושלל במ כליל לשון: ומשליח

ולנפשו הוא גואל: נוהל

ומכל מאכל תענוג נבצר:

פרי דעתו על גויתו:

וחיי עם ישראל..... ישרון

.....

.....

²⁰ The reading *ישרון* is quite certain, though the letters have lost some of their clearness.

²¹ Probably so, *ישרון* is not likely.

²² May possibly be read *ישרון*.

²³ The reading *ישרון* is certain, though several letters are damaged.

²⁴ This is clearly the marginal reading, though the letters are partly rubbed away.

²⁵ For *יחכם* (?).

CHAPTER XXXI.

*The Joint Discipline (or Instruction) concerning
Eating and Drinking.*

- Line 12¹. My son, if thou sittest at a great table²,
 Be not greedy³ upon it⁴;
 l. 13 (12 c). Say not, There is enough upon it,
 (For) remember⁵ that an evil eye is an evil
 thing.
 l. 14. God hates the man of an evil eye,
 (13) And he has created nothing more evil than it⁶.
 l. 15. For on this account does the eye drop (tears) on
 every occasion,
 And from the face runneth the tear⁷.
 Duplicate 14 b, 15. God has created⁸ nothing more evil than
 the eye ;

¹ The first Hebrew line on fol. 1 a is called l. 12 to indicate that it begins with ver. 12 of ch. xxxi. The numbers of verses according to the Authorized Version are given in parenthesis by the side of the succeeding lines.

² Margin, "at a great man's table," which meaning the text will also bear.

³ The idea of greediness must, however, in this place be associated with that of envy proceeding from an evil eye; or else the connexion with the following lines would be broken.

⁴ Literally, "open not thy throat upon it"; or margin, "open not [the] throat upon it."

⁵ Margin, "know."

⁶ Like Syriac 13 a + b; only there, "Because God hates the wickedness of the eye," which represents another rendering of the Hebrew as it stands.

⁷ Answering to Syriac 13 c + d; the marginal variants of the Hebrew text make no appreciable difference of meaning.

⁸ If this rendering (confirmed by the versions) is correct, חָלַק (= Arabic خلق), in the sense of "to create," would appear to have been used by the Hebrews in common with the Arabs in the time of Ben Sira. The other rendering would be, "God has not apportioned anything more evil than the eye"; but the sense would not be so good. The word is pretty

Therefore does its moisture run from the face
of all¹.

- l. 16 (14). Stretch² not thine hand whithersoever it
looketh,
And join not thyself with it in the dish.
- l. 17 (15). Know thy neighbour like thyself,
And carefully consider all that thou hatest.
- l. 18. Take thy seat like a man who is chosen,
And do not rush, lest thou be disliked³.
- d. 17a, 18. Know that thy neighbour is like thyself,
And eat like a man that which he⁴ has placed
before thee⁵.
- l. 19 (17). Leave off first
And devour not, lest thou be rejected.
- l. 20 (18). And also if thou sittest amongst many,
Do not reach out thy hand before a neighbour.
- l. 21 (19). Surely a little is sufficient for a man of under-
standing⁶,
And he does not burn on his bed⁷.
- l. 22 (20 c + d). Pain, and sleeplessness, and distress, and
torment,
And a distorted face are with a foolish man.

common in Ben Sira. That the root is here used in the *Kal* appears to follow from the form *קלל* on fol. 1 b, l. 13 b. See also the Vocabulary.

¹ The margin has, "Above all, its moisture runs at everything" (i. e. on every occasion).

² Margin, "place not."

³ The meaning of line 18, which in this form is peculiar to the Hebrew (compare the next verse), is: "Sit down at the meal sedately, and with dignity; hurry and rushing are unseemly and cause dislike." The margin has: "Eat like a disciplined man, and do not rush, lest thou be found out."

⁴ Or "one."

⁵ The margin adds: "And be not gluttonous, lest thou be rejected."

⁶ Alternate reading indicated over the line, "for a man of stable habits," or "for a well-mannered man." The margin has, "Surely for a well-mannered man an appointed time is enough."

⁷ Margin, "on his [inner] members." See the same word in Job xvii. 7.

- l. 23 (20 a + b). Sleep ¹ of healthfulness ² is upon a purged belly,
 And when he rises in the morning, his wits ³
 are with him.
- d. 23. Sleep a man of understanding ⁴,
 He resteth ⁵ until the morning, and his wits ⁶
 are with him.
- l. 24 (21).
 and thou shalt find ease.
- l. 25.

- l. 26 (22 c + d) ⁷. In all thy doings be modest,
 And no mishap shall touch thee.
- l. 27 (a = d. 21 a). Surely little is sufficient for a man of
 understanding;
 And even if thou hast been constrained with
 dainties, keep on hoping ⁸, and thou shalt
 have ease.
- l. 28 (22). Hear, my son, and despise me not,
 And in the end thou shalt lay hold on my words.
- d. 28. Hear, my son, and accept my instruction,
 And laugh not at me;
 And in the end thou shalt find ⁹ my words.
- l. 29 (23). Him who is kindly with regard to meat shall
 the lip bless,
 The testimony of his kindness is lasting.

¹ Grammatically speaking, the Hebrew word must here be taken as a construct plural of *shenah*, "sleep"; apart from the text, we should have to translate "years." The spelling may, however, be due to a copyist's error.

² Literally, "of life."

³ Literally, "his soul."

⁴ Alternate reading over the line, "a man of stable habits," or "a well-mannered man."

⁵ Literally, "he spends the night."

⁶ Literally, "his soul."

⁷ Beginning of fol. 1 b.

⁸ With the connotation of "keeping patient." See the critical note.

⁹ i.e. "Find out their value, even if thou dost not quite appreciate their meaning *now*"; compare the second clause of the preceding line.

- l. 30 (24). He who is evil¹ with regard to meat shall be troubled in the gate,
The knowledge² of his evil is lasting.
- l. 31 (25)³. Nor shalt thou show thyself valiant in wine,
For new wine has caused many to stumble.
- l. 32 (26). The⁴ furnace proveth⁵ the work of the artificer,
So is the wine with regard to⁶ the quarrelling⁷ of the scornful.
- d. 32. A man of understanding proveth every work,
So is strong drink with regard to⁶ the strife of the scornful.
- l. 33 (27). Like waters of life is wine to man⁸,
If he drink it in its measure.
- l. 34 (27). What life is there to⁹ him who is without wine?
For it was in the beginning¹⁰ created for joy.
- l. 35 (28). Joy¹¹ of heart, gladness, and an ornament¹²,

¹ i.e. niggardly.

² Margin, "the testimony."

³ With this verse the instruction concerning drinking begins.

⁴ The meaning seems to be: "The base material used by an unscrupulous artificer is found out by means of the smelting-pot; so does the wine bring to light the selfishness and frivolity which lies at the root of the quarrels indulged in by the scornful (i.e. persons who combine frivolous talking with a dash of blasphemy)."

⁵ Margin, "the furnace of a palace" (which makes no sense in the context).

⁶ i.e. "so does wine (in d. 32, strong drink) test," &c.

⁷ Margin, "for thou hast become the quarrelling" (which makes no sense).

⁸ See the note on the text.

⁹ Translating as if the reading were לִחְיֶיךָ, cf. d. 34; or, perhaps translate: "What [kind of] life [is there for thee], thou who art without wine?"

¹⁰ For "in the beginning," the margin has, "the pit of shith" (i.e. the cavity at the south-western corner of the altar into which the wine of the drink-offering ran down). For references to this curious word see Levy, *Neuhebräisches u. Chald. Wörterbuch*, IV, p. 550.

¹¹ For the parallels found in Bab. Talm. tractate *Yoma*, and in the *Zohar*. see *Original Hebr. Ecclesiasticus*, Cowley and Neubauer, p. xxv.

¹² Hardly the word expected. Is קָרִי a corruption of a word formed from

- Is wine drunk in its time¹ and proper season².
- d. 34. What life is there to him who is without new wine?
- And from the beginning was it created³ for rejoicing.
- l. 36 (29). Pain⁴ of the head, wormwood, and shame,
Is wine drunk in contention and anger.
- l. 37 (30). Excess of wine is a stumble for a fool;
It diminisheth strength, and causeth many wounds⁵.
- l. 38 (31 a + b). At a banquet of wine do not . . . thy neighbour,
Nor⁶
- l. 39 (31 b + c). A word of reproach do not⁷

CHAPTER XXXVI.

- l. 19. ⁸The palate proveth the tastes⁹ of a thing,
And an understanding heart¹⁰ the tastes⁹ of falsehood¹¹.
- l. 20. A froward¹² heart causeth grief,

the root עָרַן? (Syr. ܥܪܢܐ ܥܪܢܐ). Or is עָרַן to be taken as a synonym of "joy"? For the ordinary meaning of the word see Levy, *in loco*.

¹ Margin, "in time."

² May be so translated provisionally; see the Vocabulary.

³ Or "apportioned"; see l. d. 14 b.

⁴ See note 11 on preceding page.

⁵ Margin, "and causeth much fear."

⁶ Margin, "[Nor] rebuke him."

⁷ Margin (at the end of the missing line), "before the eyes of men."
The word before this is illegible.

⁸ Beginning of fol. 2 a; it is called l. 19 because it is ver. 19 of ch. xxxvi (A.V.)

⁹ The usual meaning of the Hebrew word is "dainties."

¹⁰ Or, "and the heart understandeth."

¹¹ The margin has for ver. 19:—

"The palate proveth the tastes of a sacrifice,

And the graciousness of a man of understanding the tastes of a gift."

¹² Literally, "crooked."

- And a man of cleverness will restore it within him¹.
- l. 21 (18). A wild beast² eats everything slain,
Yet is one slain creature more palatable than another.
- l. 22. The beauty of a woman cheereth³ the countenance,
And it surpasseth every desire of the eye.
- l. 23. So that if a healing tongue is also hers,
Her husband is not of the sons of men.
- l. 24. Get thee⁴ a wife as a first possession,
A help, and a fortress⁵, and a pillar of support.
- l. 25. For lack of a fence, the vineyard will be laid waste;
And for lack of a wife, [a man] is a fugitive and a wanderer.
- l. 26. Who will trust a troop of warriors,
Skipping from city to city?
- l. 27. Thus is a man that hath no nest⁶,
Who reposes where he pleases⁷.

¹ The meaning is apparently: "a man of cleverness will restore the morally deranged heart to a healthy condition." Cp. the phrases מְשִׁיב נֶפֶשׁ and מְשִׁיב נֶפֶשׁ in Ruth iv. 15 and Ps. xix. 8 respectively. The import there is the restoration to a state of comfort.

² This is the usual meaning of חֲדָר, but we should hardly expect "a wild beast" to be introduced in this passage. The word is, however, also used as equivalent to נֶפֶשׁ (ψυχή) in e.g. Job xxxiii. 18, 20, and Sirach may possibly have meant to express "the human desire or appetite" by חֲדָר.

³ Translating the marginal reading, which is evidently the right one; see the critical note.

⁴ Margin (in a late hand), "he that getteth a wife."

⁵ Margin, "a fortified town" (either instead of "a fortress" alone, or of "a help and a fortress;" probably the latter).

⁶ So correctly the margin.

⁷ Or (with Greek), "wheresoever nightfall cometh upon him."

CHAPTER XXXVII.

1. 1. Every one that speaketh may say, I am a friend¹;
But there is one who but loveth the *name* of
friend².
1. 2³. Is it not a grief⁴ which tendeth to death,
When a companion who is as thine own soul is
turned into an adversary?
1. 3. [Alas! for a friend who says]⁵ Why have I thus
been created,
To fill the face of the world with deceitfulness?
1. 4. An evil friend looketh for the table⁶,
But in time of distress he standeth afar⁷.
1. 5. A good friend fighteth⁸ against a stranger,
And against adversaries holdeth he the buckler⁹.
1. 6. Forget not a companion in the battle¹⁰,
And forsake him not in thy booty¹¹.
1. 7¹². Every counsellor lifteth up the hand,

¹ The margin has for 1 a, "Every friend says, I am a friend."

² 1 b is only found in the margin, and the above rendering is the only one which the Hebrew can properly bear; compare the Greek and Syriac.

³ 2 a is in the text the second half of ver. 1, and 2 b is a part of the text written in the margin. The marginal reading itself has "when a companion who is as the soul," instead of "as thy soul."

⁴ See the Vocabulary.

⁵ Not a satisfactory clause; but the Hebrew, going by the remaining portions of the letters, must be read as in the text. See the critical note.

⁶ Margin, "upon the pit."

⁷ Margin, "at the south."

⁸ The variant (if to be read *Nōhēl*) has "inheriteth."

⁹ Line 5 is only found in the margin, but is evidently a genuine part of the original. The antithesis between an evil friend and a good one, brought out in lines 4 and 5, is also clearly given in the Syriac, though varying from the Hebrew.

¹⁰ Margin, "in the grave."

¹¹ i. e. "give him a portion of the booty gained in battle." The margin of ver. 6 is as follows:—

"Deny not a friend in the battle,

And against adversaries will he hold the buckler."

¹² The marginal reading (partly mutilated) is even less intelligible than

But there is a counsellor who steppeth to a
scorner.

- l. 8. Let thy soul beware of a counsellor,
And know thou before what his need is.
- l. 9 (8 c + d). for himself¹ will he consider,
What share might fall² unto him.
- l. 10 (9). thy way³
. thy poverty⁴.
- l. 11 (10).
- l. 12 (11 a + b) [Take no counsel]⁵ With a woman about her
rival,
Nor with a warrior⁶ about his war.
- l. 13 (11 c + d). Contend not with a merchant⁷,
Nor with a buyer⁸ about selling.
- l. 14 (11 e + f). Nor with an evil man about loving-kindness⁹,
Nor with an unmerciful man about the announce-
ment of good tidings.
- l. 15 (11 g + h). Nor with a useless workman about his work,
Nor with a useless keeper¹⁰ about one who
spreadeth an evil report (?)¹¹.

the text. The Greek (see the English version) gives a good sense. There may possibly be an allusion in the Hebrew text which has so far not been ascertained.

¹ Margin, "thysself."

² Cf. e.g.: אשר חסל לכם בנחלה, Judges viii. 1.

³ In the margin, "to look," *vice* a lost word in the text.

⁴ Margin, "thy head," apparently, by a mis-pointing of ראשך (= רישך). Compare the critical note on l. 36 a, in ch. xxxi.

⁵ Beginning of fol. 2 b.

⁶ See the note in the Vocabulary; the margin has, "with a conqueror."

⁷ One should expect, "With a merchant about merchandise" (as the versions have it).

⁸ Adopting the reading of the margin. Text (מקנה = Syr. مَكْنَع) "with a seller"; if read with נ (as written over the ה), "with a jealous person" (קנניא).

⁹ Adopting the reading of the margin; text, "Treat not an evil man with loving-kindness."

¹⁰ Margin, "hiringling"; the end of the line is not clear.

¹¹ i.e. (perhaps) "Take not counsel with an untrustworthy person concerning the trustworthiness of a person who spreads an evil report."

- l. 16 (12). But if there be one who feareth always¹.
 Whom thou knowest to be a keeper of the
 commandments²;
- l. 17 (12 c + d). One whose heart is like thine own heart,
 And who will come up to thee³ if thou
 stumblest⁴.
- l. 18 (13). And also understand the counsel of the heart;
 Who shall stand more firm to thee than it⁵?
- l. 19 (14). The heart of man telleth⁶ its tales
 Better than seven watchmen upon a watch-
 tower⁷.
- l. 20 (15). And besides all this, make supplication unto
 God,
 That he may establish thy steps in truth.
- l. 21 (16). Let the beginning of every work be reason,
 And let the beginning of every action be delibe-
 ration.
- l. 22 (17). The root of pain is the heart,
 [Whence] four portions spring forth:
- l. 23 (18). Good and evil, and life and death;
 And that which reigneth over them completely
 is the tongue.
- l. 24 (19). There is a wise man who is wise to many,
 And also redeemeth his own soul.
- l. 25 (20). And there is a wise man who is despised in his
 word⁸,

¹ Cf. Prov. xxviii. 14.

² Literally, "commandment," evidently used in a collective sense;
 margin, "his commandments."

³ Margin (probably), "shall be troubled on thy account."

⁴ The mental apodosis to verses 16 and 17 is, "with such a one keep
 counsel."

⁵ See note in the Vocabulary. The sense of the second clause in the
 margin is not clear (probably corrupt), the first clause being, "And also
 the counsel of his heart is so."

⁶ Or, "his tales."

⁷ Margin, "Better than seventy watchmen upon a tree (?)."

⁸ Or "defileth" (?); margin, "is foolish" (with regard to his own soul).

And deprives himself of all delectable food.

- l. 26 (22). And there is a wise man who is wise towards
his own soul,
[Bestowing] the fruit of his understanding upon
his body¹.
l. 27 (25). The life of man is a number of days,
But the life of the people of Israel².
l. 28 (26). A wise man in pleasure,
.

NOTES ON THE RELATION OF THE GREEK AND SYRIAC VERSIONS TO THE HEBREW TEXT³.

Ch. xxxi. 12. The heading (מוסר להם ויין יחרו) is neither in the Greek, nor in the Syriac; but compare *Περὶ βρωμάτων* at xxx. 16. For the form of the Hebrew wording compare מוסר בשח at xli. 14 (Oxford text).

l. 13 a. ספוק עלי. Gk. *πολλά γε τὰ ἐπ' αὐτῆς*, but Syr. *حفف لا* (that it sufficeth *not* for me). If the Hebrew were a translation, one would almost be forced to assume that ספוק was borrowed from the wording of the Syriac, but that the sense was taken from the Greek: which is hardly likely.

l. 13 b. The natural way of accounting for the marginal רע is to assume that it is a variant of the original Hebrew text, for the clause is not found in the Syriac, and Greek *μνησθητι* = זכור of the text.

ll. 14, 15, and d. 14 b, 15. It is clear that רע מעין לא חלק אל is a duplicate of רע ממנו לא ברא, and that על כן מפני כל נם לחה

¹ The margin substitutes or adds:—

“And there is a wise man who is wise on behalf of his people,
[Bestowing] the fruit of his understanding on their bodies.”

² Margin, “Yeshurun.”

³ Only the more important points of comparison are noted here.

reproduces in different words what has already been expressed in the preceding verse. The four clauses of the Syriac verse 13 in Lagarde's edition, answer to the four clauses of the Hebrew verses 14 and 15. The Greek has only two lines (beginning with *πονηρότερον*, and ending with *δακρύει*), which appear to agree best with the two lines that follow v. 15 in the Hebrew. It is not likely that any one recension of the original Hebrew had all the six lines. But both the Greek and the Syriac must represent some Hebrew original. One is, therefore, forced to assume that the Greek is based on one recension of the Hebrew, and the Syriac on another, and that the text of the present MS. combines the readings of both recensions.

The opposite theory would be that the Hebrew now before us is a translation, and that the translator joined together the renderings from both the Syriac and the Greek. But why should he deliberately spoil his translation in this manner? The combination of two different recensions of the original would evidently (more especially if the copyist already found the variant verses in the margin of the codex before him) be a much more justifiable process than the fusion of renderings made from two different versions. It will be seen, moreover, from the following notes that there are several instances in which one or other of the duplicate lines agrees neither with the Greek nor with the Syriac.

l. 16 b. תִּיחַר, Gk. *συνθλίβου* (thrust (not) thyself). The *middle* sense is well brought out in both. The translator must—on either theory—have understood his original well in this place.

l. 17 b. Neither in the Greek, nor in the Syriac.

l. 18. Also in neither of these versions (assuming the two Greek lines *φάγε—μσηθῆς* to be identical with Syr. Lag. v. 16).

d. 17 a, 18. It might be argued that the marginal addition (ולא תהיה גרנן פן תמאס) looks like a translation from the Syriac (ܐܠܐ ܬܗܝܐ ܓܪܢܢ ܦܢ ܬܡܐܣ); but the reverse is as likely to be the case. Even if the former hypothesis were

admitted in this particular case, no gain would accrue to the translation theory. There is really no vital objection to the presence of a few isolated marginal additions from one version or another. The evidence for the originality of the Hebrew is so overwhelming that it can in no way suffer from a concession of this kind. The writing of this clause, be it noted, is also entirely different from the rest, and the entry looks cramped.

l. 20 b. If either the Greek or the Syriac were followed, the Hebrew would have been לפניהם.

ll. 23 and d. 23. l. 23 agrees with the Greek; only צולל (purged) is toned down into μετρίφ (moderate). d. 23 agrees with the Syriac (ܡܕܝܢܐ ܕܡܕܝܢܐ = אִישׁ נָכוֹן). Two recensions of the original are, therefore, combined here as elsewhere.

l. 26. The Syr. ܡܕܝܢܐ agrees with צונת. The Gk. ἐντρεχής probably represents a recension which had מוהיר.

l. 27. Clause *a* is a duplicate of 21 a. The reading קנה קנה in clause *c* is of special interest. It differs entirely from both the usual Greek and the Syriac, and it at the same time appears to afford an explanation of the reading "vomit" in 248, Compl. and the Itala¹, for קנה might easily have been mistaken for a word coming from the root קאח (cogn. קיא)². This is, at any rate, the most natural explanation of the textual phenomenon before us, and we may, therefore, regard the reading as a case in which a rare rendering of the versions is clearly derivable from a misunderstanding of the original Hebrew.

l. 28 and d. 28. Evidently adopted into the present MS. from two different recensions. The Greek agrees more with l. 28, and the Syriac with d. 28; but both have תמצא, and not חשיג.

l. 32 and d. 32. Both the Greek and the Syriac (the latter more literally than the former) represent l. 32, but have no

¹ See Ball's *Variorum Apocrypha*, in loco.

² It is, indeed, not impossible that קנה actually represents a corrupt form of a word coming from the root קאח.

trace of d. 32. d. 32 b might be taken as a variant clause of 32 b, but d. 32 a shows that the whole line represents the reading of a different recension of the Hebrew. A translator from the Greek and Syriac would hardly have added d. 32 a out of his own mind; but if it belongs to a different recension of the original Hebrew, the adoption of the clause becomes intelligible.

l. 33 a. It may be assumed that the Greek translator misread the Hebrew כמו חיים (instead of כמי חיים, as restored in accordance with the Syriac), and, therefore, rendered it by ἐφισον ζωῆς; so rightly conjectured in the commentary of Edersheim-Margoliouth (Speaker's Commentary).

l. 34, d. 34 have been adopted from two different recensions. Instead of "or (or from) the beginning" the Greek has ἀνθρώποις, which may possibly rest on a third recension.

l. 36 a. The Syriac appears to be of a conflate nature. The translator first misread ראש (head), as if it were ראש (poverty); hence כחל סחמחמחל. The following סחל זחל then rests on a correct understanding of the Hebrew. The superiority of the line over the Greek and Syriac is manifest enough, and its clear classical aspect (apart from the late חחרה) is striking. But of such lines there are great multitudes. By far the greater number of the extant verses will probably stand the most searching test.

l. 37 a. The symmetry of the Hebrew is also here very striking:—

מרבה חמר | לכסיל מוקש || מחסר כח | ומספק פצע.

The Greek translator read מרבה חמר, and therefore rendered πληθύνει κ.τ.λ. In the Syriac it is more properly rendered by (מרבה) ܡܪܒܗ; but while the terseness of the original Hebrew line requires no verb, the Syriac adds ܡܪܒܗ (maketh), thus giving a prosy aspect to the line. But in any case the different renderings of the Greek and Syriac point to מרבה being the original.

Ch. xxxvi. l. 19 a. מרבה after דבר is colourless. Ball appears rightly to refer the Greek to a reading ציר (cf. Gen. xxvii. 7); but דבר cannot (on the translation hypothesis)

be based on the Syriac either, for in that case אכל or מאכל would be expected.

If the reading זבח in *a* of the marginal line (presumably from another recension of the original) be correct (the ך is only partly preserved), one might take it as a proof that the line was written whilst the Temple sacrifices were in vogue, particularly so as there is nothing to correspond to it either in the Greek or the Syriac. Clause *b* in the marginal line is not at all clear.

l. 20 *b*. The Greek ἀναποδώσει rests on a mistaken rendering of ישיבנה.

l. 21 *a*. The Syr. بعل can be easily explained from the sense attached to הָיָה in e. g. Job xxxiii. 18, 20 (see the note on the translation). A doublet to l. 21 is found in ch. xxxvi. 18 (Cambridge text).

l. 22 *a*. The Syr. بفس is apparently due to the Heb. יהלל. The pi'el of הלל occurs nowhere else in the sense of "cheering" or "brightening"; but this meaning is in accordance with the primary sense of the root (comp. the use of the Hiph'il). For the few instances in which بفس is used in the sense of "exornavit," see Payne Smith, *Thesaurus*, col. 4024.

l. 23. This line is not found in the Syriac, and clause *a* differs much from the Greek. Fritzsche's conjecture מרפא is here found confirmed.

l. 24. Rightly conjectured by Ed.-Marg. (only transposed):
 1. ראשית קנין קנה אשה. The Greek read קנה for קנה. In clause *b*, the Greek takes over the LXX rendering of עור כננו in Gen. ii. 18, and the Syriac merely modifies the phrase there used. If the Hebrew had been a translation from either the Greek or the Syriac, the עור כננו would have been almost certain to appear here. But the fact is that Sirach did not in the present case merely reproduce a Biblical

¹ There is, indeed, a sufficient amount of agreement between the present Hebrew text and the conjectures made by Prof. D. S. Margoliouth and the late Dr. Edersheim in the Speaker's Commentary to show that these scholars were on the right track when writing the Commentary.

phrase, but expressed his thought in words of his own. See the remark in the preface on the dependence of Sirach on Biblical phraseology in reference to the theory of Professor Schechter.

l. 25. The Greek translator appears by a slip to have rendered instead of כִּרַם the word קִיץ which stands just over it. If so, the copy before Sirach's grandson must have been written in a metrical arrangement similar to the one used in the present MS.

l. 26. It is impossible not to acknowledge that the Syr. ܕܠܐ ܕܡܝܢ ܕܡܝܢܐ (who shall believe a young man who resembles a gazelle?) is a mistaken rendering of the original גִּדּוּר צֶבֶא (a troop of warriors); for it so happens that the Syr. ܕܠܐ has an entirely different meaning from the Heb. גִּדּוּר, and ܕܡܝܢܐ represents צֶבֶא instead of צֶבֶא. The Syriac can hardly be assumed to be the original, for "a gazelle skipping from city to city" is not at all a likely phrase to be used. See Prof. D. S. Margoliouth in *Expositor*, 4th series, vol. I, pp. 309, 316.

In clause *b* the strange Syriac reading ܕܠܐ ܕܡܝܢܐ is clearly a corruption of ܕܠܐ ܕܡܝܢܐ (in the place where darkness sets in does he spend the night). For the Hebrew Fritzsche came very near with הָעֵרֶב.

Ch. xxxvii. l. 3. Clause *a* is difficult, and, perhaps, corrupt; but the Greek ἐνθύμημα appears to show that רַע was in the original, for the word may bear the meaning of "thought" or "imagination," besides that of "friend." Comp. Ps. cxxxix. 2 (Heb. רַע, LXX διαλογισμούς).

ll. 4, 5. See the note on the translation. It may be added here that the χάριν γαστρός in l. 5 of the Greek may possibly be due to a mistaken rendering of נִלְחַם in the marginal Hebrew line (*feedeth* (though the Niphal is never used in that sense) instead of *fighteth*); but clause *a* of the Greek verse misses the antithesis that is found in the Hebrew and the Syriac.

l. 6 a. The Greek ἐν τῇ ψυχῇ σου appears to rest on a

¹ See Ed.-Marg. (Speaker's Commentary).

mistaken rendering of בקרב (reading בַּקֶּרֶב¹ instead of בִּקְרֵב). The Syr. لا تحمدك (thou shalt not praise) clearly rests on a misreading of the Hebrew (חשבה for חשבה), as rightly conjectured by Ed.-Marg.

l. 14 b. טוב בשר. On the supposition that the Hebrew is a translation, one would almost expect for certain that טוב בשר was a rendering of *εὐαγγελίζομαι*; but the Greek has here *περὶ χρηστοθείας*, and the Syr. *ܠܚܡܬܐ ܕܚܝܬܐ*. A close comparison of l. 12 sqq. with the versions has not appeared necessary for the present edition of the text.

l. 17 b. The Gk. *συναλήσει σοι* appears to represent the marginal reading *בְּיָעַרְךָ*.

l. 18 a. The Gk. *στήσον* (make to stand) represents a reading *הבין* instead of *הבין*.

The Syriac of l. 18 (Because his faith will give him life, and he also believes like unto thee) appears to be an alteration in furtherance of the ecclesiastical doctrine of faith.

l. 19. The Syriac (The heart of a man rejoices in its path, more than the wealth of the world which benefits not) is also an ecclesiastical alteration.

l. 22 a. Does the Gk. *ἀλλοιώσεις* represent a reading *החליפות* instead of *החבילות*? The Syriac ver. 18 is "The Lord has created all things: good and evil, life and death; and he who rules his tongue shall be delivered from evil."

ll. 24-26. The three Hebrew lines yield excellent sense. Three kinds of wise men (and, by implication, of wisdom) are distinguished. To the first class belong those whose wisdom, whilst being of use to many, also tends to the true happiness of its owner. Then comes the class of those who are wise, but are for some reason or other unacceptable to men, and are also personally unfortunate (compare *החכמה המסכנת בוויה*, Eccles. ix. 16; see also Eccles. ix. 1). To the third category belong those who only use their intellectual acquirements for purely selfish objects. In this case *החכמה* is mere "prudence," not "wisdom" in its true sense, comp. Eccles. vii. 12. With this classification

¹ But even so, badly translated.

should be compared the Greek and the Syriac. It need only be remarked here that the Gk. ἀχρηστος (unprofitable) in l. 24 b appears to rest on a misreading of the last word in the line (נִיאַל, as in the margin, for נִיאַל).

It may also be remarked that the true sense of Ecclus. xli. 12, where it is said that a good name will accompany a man [at death ?] (יִלֶּךְ) rather than “thousands of treasures of wisdom¹,” is probably just this: that a good name (or character) is more important than a great deal of prudence or mere worldly wisdom. The wisdom there spoken of is, in fact, that kind of it which belongs to the third category enumerated in the present Hebrew text. A depreciating sentence on what passed for “wisdom” is, from another point of view, found in Eccles. i. 18 (For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow). Both Ecclesiastes and Ecclesiasticus were in fact composed at a time when the חכמה had, through its abuse, entered on a stage of decadence. This decadence is much more apparent in Ecclesiastes than in Ecclesiasticus. The germ of such a depreciation is, of course, already found in the older חכמה literature (see e.g. Prov. xxvi. 12 and xxviii. 11).

With the remarks just made compare Professor D. S. Margoliouth, *The origin of the “original Hebrew” of Ecclesiasticus*, p. 14.

l. 27. The Syriac omits this line (from ecclesiastical reasons?).

LIST OF LATE OR RARE WORDS AND FORMS, INCLUDING A FEW REFERENCES TO UNUSUAL CONSTRUCTIONS².

אִנִּים.—נִיאַסְתָּה, fol. 1 b, l. 2 a. In Biblical Hebrew, only in Esther i. 8 (אִנִּים), but often used in Rabbinic Hebrew.

¹ If חכמה is, indeed, the true reading. See Dr. Taylor, in the *Cambridge Ben Sira* (p. lxxi). Dr. König (*Expository Times* for Aug. 1899), accepts חכמה, and his explanation is similar to the one independently proposed here.

² The numbering of lines in this part begins with 1 for each of the four pages of the Hebrew.

נלע.—תַּנְלַעַ, margin of fol. 1 a, l. 8 b. In B. H. the Hithpa'el only is found (Prov. xvii. 14; xviii. 1; xx. 3). According to Jastrow, the Niph'al is used in *Niddah* 58 b; but Levy takes it for a Nithpa'el.

נעל.—תַּנְעַל, fol. 1 a, l. 8 b. The Niph'al occurs only in 1 Sam. i. 21.

גִּרָּר.—גִּרְרָן, fol. 1 a, l. 9 c. Rabbinic, but connected with B. H. גִּרְרָחוּ (from גִּרְרַח) and גִּרָּן.

רָן.—רִין, fol. 2 a, l. 10 b (and margin); apparently used in the same sense as the Syriac ܪܝܢܐ (grief). See the remark of Prof. D. S. Margoliouth in the *Expository Times* for Aug. 1899 with regard to the use of the word in ch. xxxi. 21, &c. (Cambridge text); but the Syriac of the present clause does not exist, a circumstance which weakens the charge of a translator's blunder, since he would in this case not have the Syriac word which he is supposed to mistranslate.

רמע.—תִּרְמַע, fol. 1 a, l. 4 b. The verb occurs in Jer. xiii. 17; there the meaning is simply "to weep" (וְתִרְמַע תִּרְמַע), but here "the tear" (רַמְעָה) "runneth" (תִּרְמַע). The Syriac has ܪܡܥܐ.

רִרָּר.—רִמְרָר¹, fol. 2 b, l. 1 b. The root ܪܪ is similarly used in Syriac, ܪܪܐ, having the sense of "pugnans"; see Payne Smith's *Thesaurus, in loco*. The form ܪܪ is analogous to e.g. ܪܪܐ from ܪܪܐ; but the root ܪܪ in the sense of "fighting" was quite unexpected in Hebrew. As there is (so far as I know) no trace of it in Rabbinic either, one must assume it to be a word of "middle Hebrew," i.e. belonging to the period intervening between Biblical and Talmudical Hebrew.

הלל.—יִהְלֵל, in the sense of "brightening, cheering" (margin, ܠܝܠܝ), fol. 2 a, l. 4 a. See the critical note.

ותק, fol. 2 a, l. 2 b. This word, which is often used in Rabbinic Hebrew, has been taken to be the Greek

¹ Kametz under ܪ on account of secondary pause.

εἰθικός (see Levy, *in loco*). If, on the other hand, it is allied with the Arabic وثيق, the word will have to be regarded as common to the Hebrews and Arabs in the time of Ben Sira. A Greek word in the Hebrew of about 200 B.C. need not surprise us, there being several such in the book of Daniel. *Aboth* also embodies a fair number of Greek words.

זָבַד.—זָבַד, fol. 2 a, l. 1 a (margin); only found in Gen. xxx. 20.

הַבְלִיתָ.—הַבְלִיתָ, fol. 2 a, l. 11 a. Near this form is הַבְלִיתָ (act of destroying), quoted by Jastrow from Targum Yerushalmi on Ex. xii. 27.

נִחְקָם.—נִחְקָם (in pause), fol. 2 b, l. 13 a. If the form is not a mere mistake for יַחְכֵּם, we are here presented with a clear Syriacism.

חָלַק.—חָלַק (so probably), fol. 1 a, l. 5 a; נִחְלַק, fol. 1 b, l. 13 b. The present writer, who has, independently from Professor Smend, formed the opinion that Ben Sira often uses the root חָלַק in the sense of "to create" (like Arabic خلق), would commend this view to the consideration of scholars. It is (1) very remarkable that both the Greek and the Syriac uniformly translate the word by an equivalent of בָּרָא, to create; and (2) it must, I think, be allowed that, though the idea of "apportioning" is admissible in almost all (or even say, all) cases where Ben Sira uses the root חָלַק, the better sense is yielded by the rendering of the versions referred to. In the two instances contained in the present fragments, it so happens that (3) the word corresponds in the one case to בָּרָא, and in the other to נָצַר, in the respective duplicate lines. No surprise need, I think, be felt at finding that the Hebrews and Arabs used the root in the same sense about 200 B.C. Compare the remarks under וְחִיק. See, however, Bacher, *J. Q. R.* for July, 1897, pp. 549, 560.

חָרָה.—חָרָה, fol. 1 b, l. 14 b. See the Oxford fragments (edit. Cowley and Neubauer) and compare Dr. Driver's

Glossary. The form תורה must now be considered well established.

טנא.—בטנא, fol. 1 a, l. 6 b. In B. H. the sense is "basket."

On Talmud טני see Levy and Jastrow.

יצר.—יצורי, fol. 1 a, l. 12 b (margin); See note on the translation. נוצר, fol. 1 b, l. 11 b; נוצרתי, fol. 2 a, l. 11 a. In B. H. the Niph'al only occurs in Isaiah xliii. 10; but it is common in late Hebrew.

ישן.—ישנה (margin, ישנה), fol. 1 a, l. 13 a. This is an altogether solitary form of the noun, instead of שֵׁנָה, Syriac ܫܢܐ.

שנות, fol. 1 a, l. 14 a. Plural (sleeps) not used elsewhere; perhaps merely a scribe's error.

לחח.—לחח, fol. 1 a, l. 5 b; evidently taken from Deut. xxxiv. 7, and showing that the meaning attached to the phrase was "and his moisture (saliva) did not run." Compare the Versions and Commentaries. To the point is a quotation concerning the aging of the gods found in Maspero, *Dawn of Civil.*, p. 111:—When the sun had grown old "his mouth trembled, his drivelling ran down to earth, his spittle dropped upon the ground."

לעע.—חלע, fol. 1 a, l. 10 b; comp. especially ילע קרש (Prov. xx. 25), and לע, the gullet.

נצה.—למצות, fol. 1 b, l. 8 b. This form of the noun occurs only in Is. xli. 12.

נשק.—יִשִּׁיק, literally "produce heat." The Hiph'il occurs in Ezek. xxxix. 9 and Is. xlv. 15; the Niph'al in Ps. lxxviii. 21. No one, however, would have divined the occurrence of the word in the present passage.

סבב.—הִסְבֵּב, fol. 1 a, l. 8 a, in the sense of "taking one's place at meals." In B. H. the *Kal* is similarly used in 1 Sam. xvi. 11. For the Rabbinic usage of the Hiph'il see Levy and Jastrow.

ספק.—ספוק, fol. 1 a, l. 2 a; וּמְסַפֵּק, fol. 1 b, l. 15 b. A form סַפִּיק is given in Levy, III, 572; comp. שָׁפֵק (without the pause: שֶׁפֵּק), Job xxxvi. 18, and שֶׁפִּקוֹ, Job xxvii. 23. To the forms given in Dr. Driver's Glossary, the Pi'el must now be added, unless וּמְסַפֵּק is a defective form for וּמְסַפִּיק.

עדה.—ועדוי, fol. 1 b, l. 12 a. See the note on the translation.

עור.—ערים, fol. 2 a, l. 12 a (margin), also l. 13 b (margin). In the sense of "enemies" the word occurs only four times in B. H. and once in B. Aram. See the Concordances.

עטה (cogn. עוט).—ואל־העט, fol. 1 a, l. 8 b; similarly used in 1 Sam. xiv. 32; xv. 19.

עקר.—עקרת (margin, עקר), fol. 2 b, l. 11 a. The marginal form is in frequent use in Rabbinical Hebrew.

צלל.—צולל, fol. 1 a, l. 14 a. See Levy, IV, 193, and comp. Payne Smith, *Thesaurus*, col. 3396.

צנע.—צנוע, fol. 1 b, l. 1 a. See Dr. Driver's Glossary in the first edition of the Oxford fragments.

צער.—וצער, fol. 1 a, l. 13 a; distinctly Rabbinic.

צרך.—צורכו, fol. 2 a, l. 15 b. See Dr. Driver's Glossary.

ראה.—וראי (?), fol. 1 b, l. 12 b. The word occurs in Job xxxvii. 18 in the sense of "speculum." In the Talmud it is used in the sense of "quality" (e.g. לֹא רֵאִי הָקֵרן, Babyl. Talm. *Baba Kamma*, fol. 3 b). From the idea of "quality or qualification" that of "proper season" may possibly be derived; but the connexion may be held not to be sufficiently obvious.

רמה.—תרמות, fol. 2 a, l. 11 b. This form is only found once in the Kethibh (Jer. xiv. 14).

שות.—שית, fol. 1 b, l. 11 b (margin). See the note on the translation.

שכם.—שכמים (margin, [שכמי]פנים), fol. 2 b, l. 11 b. An unexpected plural, bearing witness to the sense of "portion" attributed by Ben Sira to שָׁכֶם in Gen.

xlvi. 22, in agreement with Targum (חולק) and Syriac (ܚܠܩ), and opposed to LXX (Σίματα).

שנג.—והשניק, fol. 1 a, l. 13 a. See Levy, IV, 676.

שעה.—שעייתיו, fol. 2 b, l. 8 a. Comp. the late Hebrew and Syriac שועיתא. See also D. S. Margoliouth, *Expositor*, 4th series, vol. I, p. 314.

אמן (or אמן) מי יאמין לך, fol. 2 b, l. 7 b, who shall show thee faithfulness.

חסר (margin) and חסר (text), fol. 2 b, l. 3 a. A late Hebrew phrase having taken its origin in e. g. B. H. גמלחו טוב (Prov. xxxi. 12). Cf. D. S. M., loc. cit., p. 315.

מ. Note the peculiar construction in fol. 2 b, ll. 1 b, 2 b.

The relative ש occurs in fol. 1 a, ll. 7 b, 9 a, 9 b; fol. 1 b, l. 11 b; fol. 2 a, l. 11 a.

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